The Inquirer

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SIX THOUSAND MILES AND GENEVA

THERE is a three-power conference meeting in Geneva. Everyone seems to have forgotten about it. It is a three-power conference between America, Russia and Britain upon the suspension, and controls during suspension, of nuclear weapon tests. The conference has been sitting for weeks, with one long deadlock of four weeks. It is possible that it might come to an agreement. If so, nuclear weapon tests will be suspended and the most important act of disarmament since the war will have been accomplished.

It is possible that the conference will fail. This will leave the nuclear weapon situation just where it is. But if past experience is anything to go by, sooner or later another conference will be arranged to try and find agreement between the nuclear powers. Thus, whilst these powers are adding to the destructiveness of their weapons—if this is possible—representatives are trying to put an end to them. On the day the U.S.A. announced the successful firing of an 85-ft. missile, weighing 100 tons, over 6,000 miles—an extraordinary feat—an announcement came from Geneva that the conference had perhaps ended the deadlock and was taking up its work again.

No Wish to Destroy

There is no need to doubt the sincerity of the conference or the governments which sent the representatives there. Men and governments do urgently desire to put an end to nuclear tests. It is just as well to take note of that as to take note of the tests themselves. It is important. It indicates powerful forces, not always seen on the surface, that desire men to live and not die.

No one can suppose that the scientists who construct the weapons (some of whom are at the Geneva conference) deliberately will their own destruction and, more important, the destruction of the scientific world which they have helped to build and by which they live.

It is right to note the responsibility which is held everywhere about this. It is more than a responsibility, it is an inarticulate faith. If the faith were not present then the scientific life would have lost its purpose. No vocation would be left for scientists. It is, after all, unbelievable that science should create the means to destroy the world it has created for the fulfilment of mankind.

Men do not live by such contradictions as that. Just as well believe that the only notion that a great artist has of life is that he should personally destroy his pictures, one by one, as they are created. Men do not live in such a world. They do not believe the world is like that. And it may be a fundamental act of faith to accept that. East does not wish to destroy West, as West does not wish to destroy East.

A Centre of Truth

If any of this is true then there is a centre of truth from which action can be taken more powerful than any other centre. Sooner or later, apart from other events, the U.S.S.R. is going to catch up with the West in economic production, perhaps surpass it. This, if looked at from the conventional rivalries of the present, can seem pretty grim. Although why the fact of people enjoying a standard of life they have never known before is to be seen as grim is not morally clear. But, if and when the U.S.S.R. catches up, say, with the U.S.A. in economic production, a revolution may occur that may make other revolutions of this era, particularly in Russia, look silly.

The deepest criticism of orthodox Communism may come from within Russia. A real moral stimulus may come for the world in terms of freedom from a country that has had to learn the real meaning of freedom from harsh experience. Captive nations now held within the grip of Communism may be set free by forces coming from a hidden spiritual centre. All dogmas sooner or later are broken; and always broken by the people who have endured them. It was not an opposing religion which broke the dogmas of the Catholic Church, it was Christians within the Church who had experienced the dogmas and knew all about them who destroyed them. And it was a whole civilization built upon this revolt which created freedom as it is known today. The centre of faith which says that in spite of everything men desire life and not death is surely present in Russia as elsewhere.

The spiritual strategy of all people who care is surely to work from that centre of faith. Or, to change the metaphor, to throw into the bitter waters of the present as much sweetness that will gradually change their taste.

Geneva, for instance, may even now be more important than Berlin.

"INQUIRER" CHRISTMAS ISSUES

The issues both of December 13 and 20 will discuss in their chief articles the theme, "Unitarians and Christmas". There will be a number also of other special articles and a short story. There will be no enlarged number this year, although the issue of December 20 will be a special Christmas number.

THE DEAD SEA SCROLLS: A CONTINUING DEBATE

By A. Phillip Hewett

ELEVEN years ago, there began one of the most fascinating stories of our own day, the story of the Dead Sea Scrolls. Some members of a wandering band of Arabs in the desolate region bordering the Dead Sea, Palestine, happened to investigate a cave situated high up on a cliff. They found there some jars with tight-fitting lids. They hastened to open them, but in place of the gold they hoped to find they discovered some evil-smelling rolls.

We still do not know the full details of this story; it may be that we shall never know the whole of it. What we do know is that instead of reporting their discovery to the authorities as they were required by law to do, the Arabs tried to sell the ancient documents which they found inside the rolls of wax and linen, and that they eventually did succeed in selling them. It was over a year later when the people who were most interested in such a discovery, the scholars concerned with the whole of this period at the dawn of the Christian era, first became acquainted with what had happened.

The occurrences of the following years have all the suspense and drama of a detective story. No sooner did the Arabs become aware of the full importance of the discovery they had made than they began a full-scale search of all the caves in the area. Responsible archaeologists got to the spot as quickly as possible to try to get any new records there might be for themselves, without having to buy them from the Arabs, and also to forestall the possibility of irreparable damage which might be done by amateur cave-searchers. All this, remember, was done in the midst of a war which was raging between the Jews and the Arabs within a few miles of the Dead Sea.

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Work on the discovered scrolls is still going on, and though all the ones which were found in complete form have now been translated, there are thousands of fragments scratched up from the floors of the caves which are being fitted together in a vast jigsaw puzzle. Many of the pieces which would belong in this pattern have been lost forever. They have disintegrated into dust or coagulated into glue. They have been chewed by rats or eaten by worms. They have been discovered in past centuries by bands of wanderers who used them to light their camp fires. A thousand years ago a great many of these scrolls were actually discovered in a cave, but once they had been removed from their hiding place they soon disappeared through the ravages of fire and war, so that today we have only the vaguest idea of what they contained. Ancient historians tell us, however, that like their companions which continued to slumber undisturbed for another thousand years of turbulent history in that part of the world, these contained copies of the Hebrew scriptures together with other unknown works.

But the point is that the fragments which are still being discovered and pieced together may throw new light on the scrolls which have already been translated, and cause us to revise the estimates which have already been made. And in spite of the very extensive searches which have gone on in the area, it is still not beyond the bounds of possibility that new scrolls may yet be discovered. In the meantime, any theories put forward must be accepted as tentative and open to revision.

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This is important. It is a fact that the investigation of these scrolls, their assembly, their translation and interpretation demand certain skills which are not very commonly shared. They demand, of course, a detailed knowledge of the ancient history of the Middle East. They demand also a knowledge of the ancient and modern languages of the area. Arabic, Aramaic, Hebrew, Phoenician, Ugaritic, Syriac, Greek, with all the minor variations and dialects to be found within those languages and all the various scripts which were used from age to age in which to convey those languages into writing. There are not very many people who possess these qualifications, and practically all of those who do are ordained priests, ministers or rabbis. These men are persons who at the time of their ordination have pledged themselves to uphold certain dogmas and doctrines. I am not saying that this disqualifies them from making an objective study—that would be very far from the truth—but obviously it makes things a little more difficult where evidence turns up which makes it possible that some of those doctrines and dogmas might be in error.

I myself think that all the scholars who have been working on the scrolls, both Catholic, Protestant, and Jewish, have done their level best to conduct the investigation in a strictly scientific and impartial spirit. But nonetheless, unconscious desires and fears cannot be wholly eliminated. Even as objective an inquirer as Charles Darwin once declared that he was obliged to write down immediately in his notebook any observations which seemed to weigh against his theories, since otherwise he found himself forgetting or overlooking them.

This human frailty is particularly important in connection with the subject which we are now considering. Many people among the rank and file of the clergy and laymen have been very apprehensive lest these new discoveries might imperil their faith, and the scholars have been quick to reassure them that the scrolls do not contain material which would justify any theories running counter to traditional beliefs.

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On this assertion I should like to make one comment. Firstly, it depends on what you mean when you speak of traditional beliefs. In one sense it is true that the general pattern of what was already known has not been disturbed. But what was it that was already known? It was already known that traditional Christianity borrowed very widely from other schools of thought to be found in the world in which it took shape. It was already known that many of the sayings attributed to Jesus in the gospels are, in fact, quoted by him from other sources. It was already known that many of the prominent doctrines of traditional Christianity are not to be found in the earliest period. It was already known that the earliest Christian documents are quite inconsistent one with another at many points, and that the picture that they draw gets more and more elaborate as time goes by and they get further and further from the time of Jesus.

All this, I say, was already known. It was known to the scholars. It was known to all the clergy who had been educated in reputable colleges. But was it known to the mass of churchgoers, the people who support the structure of traditional Christianity? It was known to them only if they took the trouble to read for themselves the literature on the subject or to go to University extension lectures. It was not known to them from what they heard in church—and that meant for most of them that it was not known at all. What most of them believed, and what most of them still believe, is that Christianity is an entirely new and unique revelation, foreshadowed, it is true, in the writings of the Hebrew prophets, but based upon a Jesus who spoke as no man ever spoke, and attested by records which (as it has been repeatedly declared in many quarters in recent years) would stand up to the closest historical scrutiny. Now for people who believe this sort of thing, it most definitely is not true that the Dead Sea Scrolls give no cause for apprehension, for they show conclusively that many of the ideas supposed to be a part of a unique Christian revelation were, in fact, very widely current in the Jewish world in the time of Jesus and in the time immediately preceding him.

To say this is to provoke a great outcry from some quarters that you are trying to belittle Jesus. I don't agree at all. What we are trying to do is to establish the truth, and one's loyalty must be to truth above all else. There is a perennial tradition running through human consciousness in all ages. What the Dead Sea Scrolls have done is simply to throw a further spotlight upon this fact.

A UNITARIAN CHURCH BUYS A SCROLL

(The following is taken from the minister's letter in the September Calendar of the All Souls Unitarian Church, New York. The minister, the Rev. Walter Donald Kring, was one of the American delegation at the opening of Essex Hall.)

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I TAKE great pleasure in announcing to the Congregation that our Church, through the gift of one of its devoted members, has purchased one of the Dead Sea Scrolls, which has been called by the scholars at the Scrollery in Jerusalem the "All Souls Deuteronomy". It will be housed in the Palestine Archaeological Museum under the name of "The Unitarian Church of All Souls, of New York City, Collection of Dead Sea Scrolls". By this purchase our Church has made available to scholars the finest single piece of Biblical material found in Cave IV and also has made possible immediate plans for publication of the first volume of Cave IV Biblical texts and photographs.

The Congregation will be interested in the description given by Mr. Yusef Saad, the Curator of the Museum: "The scroll purchased is the finest single piece from otherwise fragmentary Biblical materials of Cave IV. Four columns of twelve lines are completely without lacuma [blemishes or missing letters], a fifth column is intact, and a sixth fragmentary column exists. To be sure, the original manuscript probably contained in the neighbourhood of fifty columns, but to have a continuous text over a considerable portion of important material is most gratifying. Every word of Chapter 5, including an interesting variant form of the Ten Commandments, is found in the extant text. There are also parts of Chapter 6, and especially 8, in the scroll".

This is probably the finest and earliest extant copy in Hebrew of the Ten Commandments. The dating is tentatively placed at the turn of the Christian era. The scroll is in small script Hebrew. It is exciting that the finest piece from this cave should contain the entire Ten Commandments—the basic moral and religious code of Judaism, Christianity, and Islam. It is well named the *All Souls* Deuteronomy.

The purchase came about in this manner. When Dr. Frank M. Cross, jun., Professor of Old Testament at Harvard University and a member of the international team translating the scrolls, gave two lectures at the Church this past spring, he mentioned to me that new fragments of Cave IV had appeared on the market and that he had some funds available, but they were insufficient to purchase all of the material. I took up the matter with one of our members who has a deep interest in archaeology. He gave a generous sum to buy what we thought would be small fragments of manuscripts. The money was cabled to Dr. Cross at the height of the Jordanian crisis in July. On behalf of the Palestine Archaeological Museum, he and Pere de Vaux, a Catholic scholar, negotiated the purchase, which was completed under very interesting conditions on July 20. The archaeologists knew that the scroll was Deuteronomy because they could read a few words in the rolled manuscript when they first viewed it for possible purchase. When the scroll was finally acquired and put into a humidifier, imagine their surprise at its perfection and the discovery that it contained the Ten Commandments complete. This scroll turned out to be the last fragment from Cave IV and the finest one in size and preservation. It is, as Dr. Cross says, "a real showpiece".

To show the kind of a world in which we live—it is interesting that a Hebrew manuscript (which Jesus could have read so far as dating and location are concerned) should have been purchased by a Frenchman and an American (a Catholic Priest and a Presbyterian) from Moslems, to be deposited in a museum in an Arab country, with funds made available through a Unitarian Church, during a severe political crisis. Such are the ways of God and men. We are proud to have had a hand in this significant discovery and purchase.

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Your donation can bring happiness and more to a refugee waif such as Lee Jae Ku in Korea, who was rescued as he dragged himself between stalls groping for discarded scraps to eat. It can replace hunger, cold and loneliness by a better life; sickness by health and, above all, show friendship. Please send to: Inquirer Relief, Barclays Bank Ltd., Old Bank, High St., Oxford.

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A LAYMAN'S NOTES

By a Lay Contributor

A FEW weeks ago, Muriel Hilton commented in these pages on the way in which one's personality could be reflected in the appearance of one's home. "One room," she wrote, "can express more than a suite of them, and a basement more than an entire house."

My wife and I are far from being "terribly, terribly *House and Garden* people" (to quote the song by Michael Flanders), and it certainly is not true that with us

"The garden's full of furniture,
And the house is full of plants."

But we have always felt, I think, that one particular room—the sitting room—was a faithful reflection of the whole character of our home: relaxed, welcoming, tolerant, unfussy, in Muriel Hilton's words, "A haven where people can be happy and themselves". That's how it struck us; and we imagined that it struck the younger members of the family that way, too.

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Well, the other day, Gordon, our eldest, told me that he had been writing a school essay called "A Room in My House". "And a very sensible subject, too", I said paternally. "What room did you choose?" "The sitting room", he told me. "Naturally", I remarked, beaming complacently; and I settled down to read (by invitation) the essay which was to confirm Gordon's English master in the conviction that his pupil came from a home which was, of course, relaxed, welcoming . . . in short, a haven.

"On the floor is a green carpet", I read, "supposedly very easily damaged. Therefore I must never enter the sitting room with my shoes on." Hmm, not quite the note I expected.

However, I read on. The following passages stick in my memory:

"On either side of the fireplace is a bookcase. It looks very much as though it was made and painted by the local carpenter, which, in fact, it was. My father is not a do-it-yourself fan, and the limit of his work in that line is putting in screws.

"To the south of the fire is my father's territory, and that is where he has the books he wants. In the evenings he has an oblong table and piles of newspapers. He hoards these, and will never throw them away.

"On the opposite side of the fireplace is my mother's armchair. It is an old one, the type things keep falling down the sides of. She does not need the bookcase, except to rest music on. This keeps falling down behind the books, and I have to get it out.

"On the mantelpiece are kept picture postcards and various little bowls of flowers, which are arranged by my mother. These are all over the room, in inconvenient places, little bowls and tall thin vases of flowers. My mother always places these on the window-sill, so that it is impossible to draw the curtains, nor can they be picked up and put on the mantelpiece, for this would upset the balance or something.

"If two visitors come, I have to get up from my chair and sit on a cold radiator (in winter it is about 80 degrees, which is too hot)."

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"I really *cannot understand*", I said later to my wife, "why English teachers set such foolish subjects for essays these days. Prying into one's private life, that's what it is. After all, there are plenty of *safe* subjects, like 'A Day in the Holidays' or 'The Adventures of a Penny'. Why can't they stick to those?" "I'm sure you're right, dear", she said, absently, as she hunted for her recorder music down the side of her bookcase.

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In a talk called "The Egotist" in *Lift Up Your Hearts*, a fortnight ago, rather a pleasing little poem was quoted:

"I gave a little tea-party
This afternoon at 3
'Twas very small—
Three guests in all:
I, myself, and me.

"Myself ate up the sandwiches,
While I drank all the tea
'Twas also I
That ate the pie,
And passed the cake to me."

The racy and human Congregationalist minister from Chelmsford, the Rev. A. E. Gould, who quoted it, did not name the author. It is new to me, but perhaps some readers may be familiar with it.

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I see that the Archbishop of Canterbury was recently reported as saying in a sermon: "Today there are two moral orders, unrelated to each other and often in direct conflict. They are the moral order of the Christian faith, and the order of the world founded on confessed agnosticism and selfish interest". Most students of Dr. Fisher's public utterances who saw these words probably said to themselves in a resigned sort of way, "Ah, well", and passed on to the next item of news.

Not so in the case of one reader of *The Times*, who took up his pen and wrote to the Editor:

"This statement", he said, "implies that there is a correlation between 'confessed agnosticism' and 'selfish interest'. I have known many confessed agnostics as well as many Christians. I feel bound to say that I have not observed that confessed agnostics are in general more selfish than Christians, and I am sorry that the Archbishop's experience has in this respect been less happy than mine, though it has no doubt been more useful for purposes of Christian propaganda. For my part, I wish more Christians would confess more agnosticism."

There are at least two interesting things to note about that letter. One is that during the week after it was published no reader of *The Times* rallied to the Archbishop's defence; indeed, the letter provoked no correspondence at all. The other is that the writer was a prominent Anglican theologian, Dr. A. R. Vidler, Editor of *Theology* since 1939, a Canon of St. George's Chapel, Windsor, for eight years, and now Fellow and Dean of King's College, Cambridge.

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Last month I mentioned a suggestion that the Unitarian and Free Christian movement should adopt a symbol which would express its spirit, and which could be widely used on notice-boards, literature, and advertisements, and perhaps on badges. I understand now that steps to this end are further on than I thought; let us hope that there may soon be an announcement on the subject.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

Stipends

SIR,—I cannot help feeling that your correspondents, Messrs. P. W. Hill, P. J. McLachlan and D. Milne, have made reference in their letter to the only possible final solution to this difficult problem.

If I may be permitted to enlarge upon it slightly I would suggest the following steps as a basis for action.

(1) Now that the headquarters of the denomination has been restored, a nation-wide appeal should be made for the capital augmentation of the Sustentation Fund.

(2) A congregation finding itself unable to raise an appropriate income for a Minister could apply for one to a Ministerial Finance Board. This body would consist of a small number of administrative and financial experts, preferably under the chairmanship of a Chartered Accountant. I suggest a small number, as large committees in my experience become ponderous in their working and small factions tend to arise.

This Ministerial Finance Board would be responsible for the income of all ministers appointed by it.

(3) The Board would have to lay down certain conditions for the appointment. These would be:

(a) A member of the Board or its representative would have to make a complete examination of the finances of the congregation making application. A report on this would be made and the Board would assess a certain income to be raised by the congregation and paid to the Board. Where desirable the congregational endowments or funds would have to be reinvested.

(b) The Board would where necessary combine under the same minister, two congregations each of which would be required to comply with the requirements of the Board.

(c) A member of the Board or its representative would be appointed to a trusteeship of the congregation making application.

I need not repeat the advantages and disadvantages of such a scheme which have been pointed out in the previous letter, but I might conclude by repeating two remarks which were made by persons to whom I have shown this letter. One, that "I was putting the cat among the pigeons". To which my reply was that it is time the cat was among the pigeons. Two, that it placed too much power in the hands of too few people. To this I would reply that it is time that the right people have some power if the denomination is to survive.—Yours,

Holywood, Belfast. *E. Stanley Peters.*

SIR,—How well I appreciate Mr. Hamblin's plea that neither the minister nor his wife should be forced into outside employment. But is it not time that we laymen acknowledged our debt to those ministers' wives, up and down the country, who do accept such employment to enable their husbands to remain in our ministry and to bring up their children adequately? Most graduate women, for instance, who these days seem to marry within a year

(Continued on next page)

RECENT BOOKS

A Dr. Williams's Lecture

"The Friends of Dr. Williams's Library" is a society formed since the war to give friendly support to the famous library in 14 Gordon Square, London. As a kind of intellectual treat to itself and others, on the day of its annual meeting, held in October, it invites a distinguished scholar to deliver a lecture in the Hall of the building. This year the lecturer was the philosopher, Dr. Dorothy Emmet. The title of her address was, "Facts and Obligations".

She tackled the well-known ethical problem of, once a fact is acknowledged to be one how does one deduce obligations from it? In an extravagant form it may be presented as, once I have acknowledged the fact of my father how do I deduce obligations from it? Like a fair number of the problems philosophers tackle the answer seems open to common sense, and the philosophers usually end there. But the way they take is very different from that of the ordinary man, and their way often saves the ordinary man from falling into gross mistakes and prejudices.

Dr. Emmet's way in her lecture is one of delightful clarity and hard thinking. If there were theists in her audience they would probably have had much to say about her conclusions. Theists and others can test these conclusions and enjoy the arguments leading to them in the printed lecture to be obtained from Dr. Williams's Library, 14 Gordon Square, London, W.C.1, price 3s. 6d.

E.G.I.

The Theologian and the Psychologist

Perhaps the greatest influence on religion in our time, not yet gathered into the work of the theologians, but certainly present in that of the poets, is the influence of depth-psychology or psycho-analysis.

One of the great pioneers in this work is Jung. He has flung off massive suggestions, that shake and rock the nature of religious belief—to the great help of religious belief, for many who wish to penetrate some of its challenges.

But in the very nature of things the psychologist tends to be incoherent, for his subject-matter often has that appearance. When he is not incoherent he tends to construct simple explanations that often after examination do not explain.

A theologian in personal sympathetic communication with Jung has tackled the psychologist's work, "Answer to Job". In "Jung and the Problem of Evil" (Rockliff, 30s.), Dr. H. L. Philp has applied theology and metaphysics to an examination of what Jung has to say about evil. It is a masterly and sympathetic examination and establishes the fact that the psychologist, when writing about religion, has to come under the discipline of the theologian.

A masterly and often moving book.

L.E.F.

(Continued from previous page)

or so of leaving College, really want to work irrespective of the size of their husband's incomes, though it should be added that these incomes seldom go far enough these days of high costs and high taxation.

To raise 200 ministers' stipends only £200 a year will cost us £40,000 a year extra, and that we *must* do in the years ahead. Meanwhile, let us bless the wives who work to help their ministerial husbands, but *never* let us use the earnings of a wife as a justification for not raising the stipend of a minister.

Our gross stipend scale should be £500 to £1,500 a year. Each church should be asked to inform the General Assembly where on this scale its minister's stipend should rightly be, and the church members should be reminded of this figure (increasing year by year) by the church treasurer at each annual general meeting.—Yours,

Cambridge. *Vaughan Lewis.*

[The subject of stipends is under consideration by the General Assembly. For the time being this correspondence is closed.—Editor.]

"Snowy Christ"

Sir,—Obviously I take the wrong papers, for I knew nothing of the "Snowy Christ" until I read *The Inquirer* of November 1.

I chuckled at the thought of those Unitarians debating the subject, and wonder—do they know that when this little mystery is disposed of, there are sundry other more authenticated similarities within the repository of Catholic faith?

There is, for instance, Our Lady of The Snow, who has a basilica dedicated to her, and a Mass and feast on August 5. There is Our Lady of Banneux (Virgin of the poor) who appeared several times to a poor Belgian girl in 1933, by prompting the child to kneel on the bare ground, in ice and snow, and in 22 degrees of frost, to say many prayers on her rosary. Again, in the matter of facial impressions of Christ, there is St. Veronica's handkerchief—also the Holy Shroud. All these are parallel with the subject under debate! There are probably dozens more.

I, personally, take a lively interest in such things. I feel they have one thing in common, that is, the inducement of a state of passivity, which silences the active, thinking, conscious mind, and releases imagery from the collective, deep unconscious mind.

The natural predisposing factors seem to be, cold, hunger, poverty, sickness, loneliness, an atmosphere of death or nature mystery, and some form of half-sleep or mild hypnosis. Maybe it is an anaemia of the brain, but it is something much more than this, and more than merely imagination, for I am myself certain that, "deep below the deeps of conscious being, thy splendour shineth: there, O God, Thou art!" (Hymn 117, H.O.W.).

Maybe the particular airman in question saw the face of Christ in the snow because this was what he was unconsciously seeking, and maybe it led to Catholic conversion because he was already on the verge of this. Others who see the face of the traditional Christ in the same photographic situation are probably likewise unconsciously seeking this.

If Unitarians can't see it, then what are Unitarians seeking?

I suggest a better subject for debate might be—What is religious faith? Is it dependent upon plain, concrete and historical facts, and rational thinking (as some Unitarians seem to suppose)? Or have we in this (as Catholics suggest) a mere skeleton of what a living "True Faith" implies? Which is to say "Faith" with all its embroideries, and all its unconscious manifestations.—Yours,

London. *H. M. Daws*

Spiritualism

Sir,—Mr. Malcolm Rutt asks why I consider the spread of Spiritualism alarming. Briefly, my reasons are as follows: (1) It is inextricably bound up with fraud and hocus-pocus; (2) It encourages credulity and irrationalism, and reflects the mentality which believes that spiritual truth requires a supernatural "sign"; (3) it fosters the dangerous and misleading assumption that life after death is not very different from life on earth; (4) it springs from a morbid psychological refusal to face the fact of physical death, and engenders that same unhealthy curiosity regarding the conditions of the future life so roundly condemned by Jesus in his famous reply to the Sadducees (Matt. 22, 29 ff.).

I am, of course, well aware that many responsible people consider that there may be something in Spiritualism, or even that the Spiritualists have proved their case. But I have yet to be persuaded (1) that most, if not all, of the so-called psychic phenomena are not capable of a naturalistic explanation, and (2) that such phenomena are of any relevance whatsoever to spiritual truth. As for the Resurrection of Jesus, it is obviously quite gratuitous to assume that "materialization" is the only possible explanation of the confused traditions of the New Testament.—Yours,

Rubton. *Arthur J. Long.*

If Every Unitarian—

"IN THE CURRENT ISSUE OF *THE INQUIRER* ARE ARTICLES WHICH ARE DESERVING OF A WIDER PUBLIC THAN ITS CIRCULATION. IF EVERY UNITARIAN HOME REALIZED THAT THIS JOURNAL WAS AS IMPORTANT AS THE DAILY PAPER, WE COULD HAVE MORE OF THE GOOD THINGS WHICH FROM TIME TO TIME GRACE ITS PAGES. IT IS THE LINK BETWEEN OUR CHURCHES AND CHAPELS AND IS MAKING A VALUABLE CONTRIBUTION ON BEHALF OF OUR GREAT LIBERAL FAITH. IN SUCH A WORLD AS THIS THE NEED CANNOT BE OVER-ESTIMATED."

FROM A RECENT CALENDAR.

THE INQUIRER

YOUTH SUPPLEMENT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

BURN HOLY FIRE

By a Group of Young London Unitarians

(Although this article is the work of a group in London, the ideas in it were thrashed out during a session on worship at the Autumnal Convention of the Unitarian Young People's League. The young Unitarians regarded worship as of great importance and wished to add to its meaning.)

AN act of worship is the response of the individual to the infinite, and many young people are deeply concerned that the most favourable atmosphere for this should be obtained. That is not to suggest that we should reject established forms and start from scratch, but that we should examine our services and see where they are lacking in significance and are dated, and remould them to meet the needs of the present and of the many people who are coming, and will continue to come, into our churches without any background of churchgoing or experience in worship.

Is a liturgical service a help to worship? There is no doubt that many people like the idea of historical precedence and enjoy knowing exactly what form a service will take, but variations, even in small details, can add an air of spontaneity; a quality which a service should never be without. It has within it both joy and sincerity.

An act of devotion must have unity and peace. The service must form a unity in which one aspect of worship evolves from another with no abrupt changes of mood. The hymns must be an integral part of the whole, and neither the act of standing up to sing nor the hymns themselves should mar the atmosphere. There is nothing sacred about having four hymns in every service. Nor is there anything sacred about the length of a service. If a service as planned by a minister lasts half an hour, there is no reason why it should be stretched out over an hour. If it is complete in itself, any "padding" will only be an intrusion, and the service will be much less effective.

★

Since everyone's response is different, the service should be so arranged that the simplest needs are met first and the congregation is gradually carried forward to a crescendo, contact having been made with people each at their own level. The aim is complete unanimity of response from the entire congregation.

From this viewpoint, hymns, psalms, readings, and silence all have their place, but the sermon is in rather a different category. Whilst it forms a very important link between a minister and his congregation, it does not strictly come within the framework of an act of devotion. Moreover, its present position means that it is the focus and climax of the service, and whilst this was quite sound when the function of the preacher was to expound the gospel, the position is not so logical today, when the sermon may be a commentary on a current social or political problem, and the minister's views may be heartily rejected by members of his congregation. It seems to us, therefore, that it would be better to place the sermon at the beginning of the service, say after the first hymn, so that the congregation may have a fuller appreciation of the meaning and mood of the act of devotion which follows. We believe not in the expounding of the "Word", but in the communion of the individual with his God, and surely this best takes place in prayer or in "hallowed" silence.

We might also consider the question of music in the service. Many of us are deeply moved by music, and although many churches have capable organists and excellent choirs, there is much that is completely outside their scope. Going beyond the field of specifically religious music (surely all serious music is essentially religious), there is a vast amount of music which could add to the emotional warmth of our services. A gramophone or a tape-recorder can be operated unobtrusively from a position where it is invisible to the congregation. This has already been tried in at least two churches, and has been very favourably received.

Many members of active churches, on arriving on Sunday, cannot help but think of the people they must see and the business they must discuss after the service. This must inevitably prove a distraction during the service and reduce its value for them. Some churches have tried to avoid this by serving tea in the hall after service so that business and news can be forgotten until then. This has proved very popular with the congregations. But unfortunately it has the effect of dissipating the atmosphere built up during the service, so that by the time one leaves the building one might just as well be leaving a social club.

Both these problems might be disposed of by having the cup of tea and the conversation before the service. Not only would these difficulties be dealt with, but also latecomers would not miss any significant part of the service, nor would they disturb other worshippers as they enter. The opportunity could also be taken at this time to announce the church notices (often a source of distraction in the middle of the service). Also, the collection could be taken as people go into church, thus eliminating the sudden search in the handbag or pocket which inevitably occurs when the congregation realizes that the offertory is upon them. This sequence of fellowship leading to worship has the added virtue of putting things in their correct perspective.

News Review

THE U.S.A.—CONTRASTS

H. Stewart Carter, Guest Speaker

The London Laymen's Club held its first meeting of the 1958/9 Session on Friday, November 21, at the Royal Commonwealth Society with Lt.-Col. Kidd presiding. The guest was Rev. H. Stewart Carter who took as his subject, "America, 1958". At the outset of his talk he expressed his pleasure at being with the club again, of which he was one of the few privileged ministers to be a member when he was Minister at Mansford Street and he recalled the pleasant dinners the Club had at the Dr. Butler's Head. He said he was not going to talk about the Congress he had recently attended but to give a comparison between the America of the thirties and as he saw it today.

He paid a tribute to the great hospitality of the Americans who paid the expenses of the first 75 persons from Europe from the time they landed in North America, at the cost of 150,000 dollars. In the thirties the return cost of a 2nd class passenger was about £35 whilst today the tourist class passenger paid £130.

On the first day of his stay in Chicago he looked out of his window at 7.45 a.m. and saw a man carrying a bag, being followed by two stalwart men and when he commented to his host about this he was told that the men were going to pay money into the bank. How many people would be able to do that in England at that time of day? In America they start business early. In the thirties isolationism was rife. Today there was no isolationism, and the people have begun to realize that they are a world power. Whilst the speaker was in America the so-called race riots occurred in Nottingham, and, of course, comments were made to him about this.

He went from Chicago to Boston, Washington, New York, Memphis, Atlanta and Montsalm and back, a trip of about 6,000 miles, all by plane and the total cost was only 130 dollars. The arrangements for this trip were made by telephone, with times of departure from each town, and all within the space of half an hour. Planes were punctual in leaving but frequently they were very late in arriving. When he was in America in the thirties he did all this journeying by train but nowadays it is all done by planes. On the trains, ministers are only charged half-fare and the same applies today to the planes. But one result of this today is that if the company gets a full paying passenger the minister

(Continued on page 400)

THE CALENDAR OF THE CHURCHES

SUNDAY, DECEMBER 7, 1958

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Tavener
Aberystwyth, New Street Meeting House, 11, Rev. J. Cyrnog Davies
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Rev. John Kielty
Billingshurst, Free Church, High Street, 11, Rev. R. Taylor
Birkenhead, Unitarian Church, Bessborough Road, 6.30 (December 14), Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Mr. F. H. Clews
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Pageant Rehearsal
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallsworth
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Rev. Roy Jones
Chatham, The Church of the Great Companions, Hamond Hill, 3, Mr. John Pickstone
Cheltenham, Bayshill Unitarian Church, Royal Well, 10.30, Sunday School, 11 and 6.30, Rev. John M. Quine
Chester, Matthew Henry's Chapel, Trinity Street, 11, Rev. E. H. Shaw, 6.30, Mr. A. S. Patterson
Chesterfield, Elder Yard Church, 10.45, Supply, 6.30, Rev. Eddie Shaw
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coventry, Great Meeting House, Holyhead Road, 11, and 6.30 Rev. E. H. Morris
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
Croydon, Free Christian Church, Wellesley Road, 11, Children's Service, 6.30, Rev. J. P. Chalk
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. Fred Cottier
Derby, Friar Gate Unitarian Chapel, 6.30, Supply
Ditchling, Old Meeting House, 10.45, Mr. L. G. Eaton
Doncaster, Free Christian Church, Hall Gate, 11, Rev. E. A. Davies, 6.30, Rev. G. S. Warren
Dover, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. E. G. Green
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Supply
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
Dundee, Unitarian Church, 53 Constitution Road, 11, Rev. G. D. Foote
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. Bruce Findlow
Exeter, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Meyer-Kaufer
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Mrs. Matheson
Glasgow, [illegible] Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Colbeck
Gloucester, Barton Street, 3, Rev. J. M. Quine
Guildford, Ward Street Church, 11.15, Rev. R. Nigel Cross
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
Halifax, Northgate End, 10.45, Mr. S. Burrows
Hastings, Free Christian Church, South Terrace, 11, Rev. Dennison Hilton, 6.30, Mrs. Muriel Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Supply
Horsham, Worthing Road, 11, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 3.30, Junior Church, 6, Miss Phyllis Hague
Hull, Park Street Church (Unitarian), 6.30, Rev. [illegible]
Kendal, Market Place, Unitarian Chapel, 6.30, Rev. T. M. Warwick
Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. Brian Golland
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Lewes, Westgate Chapel, 11.15, Rev. Basil Viney
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kenworthy
Liverpool, Ancient Chapel of Toxteth, 11, Dr. P. N. Tindall, 6.30, Supply
Liverpool, Bootle Free Church, 11, Rev. C. A. Piper
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Morrison
Liverpool, Gateacre Chapel, 11, Rev. Stanley E. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
Liverpool, Hope Street, 6.30, Rev. S. E. Butler
Liverpool, Ullet Road, 11 and 6.30, Rev. E. B. Storr
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John Wilson
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Short
London, Forest Gate, Upton Lane, 6.30, Mrs. E. Severn
London, Golders Green, Hoop Lane, 11, Miss M. K. Gandy, 6.30, Rev. K. C. Thompson
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. B. B. Goodchild (also 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 11, Rev. Duncan P. Mare
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Thompson
London, Ilford, High Road, 11 and 6.30, Rev. T. E. Dalton
London, Islington, Upper Street, Preston Hall, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Mr. J. Nicholson
London, Leyton, Lea Bridge Road, [illegible], 6.30, Rev. R. Taylor
London, Mansford Street Church, Bethnal Green, 6.30, Rev. W. Waddington
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. F. Hankinson
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. E. G. Lee
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. F. Lambert Carter
Macclesfield, King Edward Street, 10.45 and 6.30, Supply
Maidstone, Unitarian Church, Market Buildings, 6.30, Rev. Dennison Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Rev. David C. Doel
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Roberts
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Mr. Wm. McMillan
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkins
Manchester, Stand Chapel, Whitefield (December 14), 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sheraty
Marple, Unitarian Hall, 31 Stockport Road, 11 each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 3.15, Rev. David C. Doel
Moretonhampstead, 3 and Newton Abbot, 6.30, Rev. C. G. Young
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30, Rev. John Mather, 6, Envoy Mason (Salvation Army)
Northampton, Kettering Road Church, 11, Rev. A. T. Slater
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam,
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, Rev. G. J. Grieve
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon L. Clarke
Plymouth, Unitarian Church, Notte Street, 11 and 6.30, Rev. E. H. Kershaw
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunhill
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. Symonds
Preston, Unitarian Chapel, Church Street, 6.30, Rev. F. Lambert Carter
Ringwood, Hants., The Meeting House, 11, Rev. Francis Terry
Rivington Chapel, Nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Barr
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. E. Phillips
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
Sheffield (Attercliffe), 6.30, Mr. S. Sourbutts
Sheffield, Fulwood Old Chapel, 11 and 6.30, Rev. F. Sorrell
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Shrewsbury, High Street, Unitarian, 11 and 6.30, Supply
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of the Saviour, London Road, 6.30, Mr. Eric Kay
Southend-on-Sea, Darnley Road, 6.30, Mr. J. Hallam
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Corporation Street, 6.30, Mr. J. C. Turner
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
Swansea, Unitarian Church, High Street, 6.30, Supply (also 11, First Sunday in the month)
Swansea, Pennard Free Christian Meeting House, 11, Supply
Swindon, Sudeley Hall Road, 10.45 and 6.30, Rev. P. B. Godfrey
Taunton, Mary St. Chapel, 11, Rev. Wm. Millar
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kerry
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. Fenton
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Eaton
Trowbridge, Conigre Unitarian Church, 6, Rev. S. Spencer
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11, Devotional Service, 6.30, Dr. P. N. Tindall
Walsall, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Rev. R. J. Williamson
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, first Sunday in the month)
Whitby, Flowergate, 2.30, Mr. E. E. Strachan (Junior Church)
Wilmslow, Dean Row, 10.45, Rev. A. B. Downing. Styal, 3, Rev. A. B. Downing
York, St. Saviourgate Chapel, 6.30, Mr. C. H. Swan
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AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Farnsworth, 132 Duke Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. Benson, Manse Telephone LX 2121
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
[illegible] Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 7.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. H. J. Wilson
Wellington, Services suspended — Enquiries — Mrs. Watson, Tel. 43-273

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. Maurice C. Ballance

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THE INQUIRER

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Deaths

Day—On November 19 at 2 Laburnum Avenue, Gainsboro, William Elvin Day, loved husband and father, aged 54.

Dyer—On November 28 at the Manse, Killinchy, Emily, the beloved wife of the Right. Rev. J. William Dyer.

Jones—On November 23 at South View Cottage, Authoru, Carlisle, the Rev. Frank Dalleuger Jones, beloved husband of Doris, and father of Peter and Kathleen.

Odgers—On November 30 at 19 Hanover House, N.W.8, Paul Norman Blake, D.M., F.R.C.S., youngest son of the late Dr. J. Edwin Odgers, of Oxford, in his 82nd year.

Pulpit Vacancy

Swansea: Pulpit Vacancy; Stipend £500 per annum. Manse, rent and rates free (reviewed in twelve months). Applications to Miss E. M. Dando, 45 Pantycelyn Road, Townhill, Swansea.

(*Continued from page 398*)

on arriving at the airport may find that his reservation has been given to someone else.

He preached at All Souls', Washington, to a congregation of 1,500. The collection amounted to 650 dollars. It would not have been that in the thirties. In Washington the City Corporation has passed a by-law that no building is to be more than four storeys high, but this drawback has been got over by building underground and one may find as many as six storeys below ground level, all air-conditioned. All this has been done because of the fear of bombs, atomic or otherwise. He spoke to some of his hosts about publicising the attempts to fire rockets into space and their failure, and he was told that this was done purposely so that the Russians might know that they could do it and knew the necessary secrets.

Social Service Department

The Department Committee met at Essex Hall on Monday, November 24, under the chairmanship of Rev. P. C. Whiteman.

Consideration was given to the report, *The Churches and Social Services*, which had been prepared and to the suggestions made by the G.A. Council regarding it. Decisions were taken as to the final draft, and the Committee decided to recommend to the Council that the report be introduced at the Friday morning session at Leeds by the Rev. Arthur Peacock, and that the Rev. P. C. Whiteman preside. The report on *World Tensions*, which had also been prepared following the "Call to Freedom" resolution at the last G.A. meetings, was considered and suggestions for its final form are to be made to the G.A. Council. It is hoped to have the report complete by the February meeting of the Council.

Regret was expressed at the resignation of Mr. J. Thackray, J.P., after many years' membership. A resolution, placing on record appreciation of his past services, was carried. Mr. Thackray is a Past-President. Arrangements for the annual business meeting were also considered and reports received by members representing the movement on various bodies dealing with social service matters. The secretary is to represent the Department at a consultation with the Hibbert Houses Committee on the work of that body and possibilities for co-operation.

Stockport: The Gift Day on November 15 was a great success, fully justifying the faith of those, particularly the minister and his wife, who had advocated it in preference to the usual Sale of Work. Rev. J. R. Blackburn was in attendance in the church during the morning and afternoon; and further gifts were brought by those attending the Reunion Party, arranged for the same evening. The total contributed amounted to over £300. The congregation was delighted to have Rev. J. Kielty present at the evening social, and enjoyed his words of greeting and encouragement.

Frank Glover

Frank Glover died suddenly on November 19 at the age of 72, thus depriving Chowbent Chapel, Atherton, of a devoted worker, and the National Men's League of its indefatigable secretary. He had held office from his early days at Chowbent: Sunday School Registrar and secretary, receiving the long-service medal over a quarter of a century ago; Chapel secretary, from which he had only recently retired after more than 30 years; secretary to the trustees, and trustee himself. Proud as he was of his Chapel, he had a great interest in the whole denomination, serving on the district association committee, representing his congregation at General Assembly meetings; but, above all, he did yeoman work in the last few years to make the National Men's League as strong as he felt it ought to be. He confessed that it was the influence of Chowbent Chapel, particularly under the leadership of J. J. Wright, which had "made him the man he was". He was a man of great integrity, candour and steadfastness, quick-tempered, yet a peacemaker, and possessing a bubbling sense of humour and ready wit. He embodied, indeed, the Lancashire character at its best. He worked from his boyhood in the cotton mill, except for the first war, when he served in France, until he retired seven years ago. His marriage was a very happy one, and he leaves a widow but no children. The funeral service at Chowbent Chapel and Bolton Crematorium was conducted by his minister, Rev. Kenneth Twinn, to whom he was a loyal friend.

R.T.

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